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THE  
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THE  
Helper of his People,  
In his gracious and providential Appearance unto a  
CHURCH of CHRIST  
IN  
L O N D O N:

WITH THE  
Last dying WORDS of that late eminent  
Servant of Christ, Mr. Joseph  
Hussey.

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By WILLIAM BENTLEY.

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*Zech. iv. 9. The Hands of Zerubbabel have laid the  
Foundation of this House, his Hands also shall finish  
it, and thou shalt know that the Lord of Hosts hath  
sent me unto you.*

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L O N D O N :  
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THE

History of the People

of the British



of the British

BY WILLIAM BENTLEY

THE HISTORY OF THE PEOPLE OF THE BRITISH ISLES, FROM THE EARLIEST TO THE PRESENT TIMES. IN THREE VOLUMES. VOL. I.

LONDON: Printed by J. B. ALLEN, at the British Museum, 1843.



TO THE  
CHURCH of CHRIST,

Meeting in

**T U R N E R S H A L L,**

I N

**Philpot Lane, London.**

Grace, Mercy, and Peace from God our  
Father, and our Lord Jesus Christ.



O you I choose to dedicate this small  
Tract, knowing that you have the  
most Right to the Contents of it :  
And as it hath pleased God to con-  
tinue you in a Church State, after  
so many shocking Trials, which you  
have met with, by the Death of many Labourers,  
who served Christ faithfully, and are now gone to  
reap the Fruit of their Labours ; and also by that  
Contempt that hath been cast upon you, under the

Name of *Antinomians*, for your Stedfastness, in adhering unto the great Doctrines of the Free Grace of God in Christ, and that everlasting Love of God, in all his Persons, unto the Elect, before the World began, as the Foundation of all that Grace bestowed upon them in time, when they are called, not according to their own Works, but according to his own Purpose and Grace given us in Christ, before the World began, 2 *Tim.* i. 9. A close Adherence unto this Doctrine, leads you right into those that follow; viz. The Justification of a poor Sinner, by the Righteousness of his Surety, the Lord Jesus Christ, who has borne the Sins of all the Elect, in his own Body upon the Tree, 1 *Pet.* iii. 24. and has finally put them away by that one Offering, *whereby he hath made perfect for ever them that are sanctified*, Heb. x. 14. So that Law and Justice being satisfied, there can be no Law Charge brought against them in the Court of Heaven; for Christ presents their Persons representatively, as without Spot, before the Throne, *Rev.* xiii. 5. through your contending for this Doctrine, and the powerful Energy of the holy Spirit, in his effectual Operations upon the Soul in Regeneration, so that the poor stubborn Sinner is overcome by him: I say, if to hold fast these Doctrines brings a Name of Reproach upon you, bind it about your Neck, as an Ornament not to be ashamed of, in this Day of departing from the *Faith once delivered to the Saints*, Jude 3. Count it your Joy, that you, with others in this City, are reckoned worthy to bear Reproach for Christ and his Gospel: Be thankful to the Lord, that he keeps you stedfast in these perilous Times, and let no Man take your Crown; hold fast that which you have received. Remember, little  
1
Flock,

## DEDICATION.

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Flock, that this Doctrine lies at the Foundation of the Reformation from Popery ; and though many have made Shipwrack of the Faith of Christ, yet see what a noble Roll of Worthies you had, at that time, listed in that Cause that is now despised, and forsaken by many that bear the Name of Protestant Dissenters, whose Fathers Names many of them stand in the Front of the List, whilst their Children have not only left the Doctrine their Fathers bore Testimony unto, even to suffer the Loss of all Things, rather than to lose the Gospel, but are turned Enemies unto it, and are setting Natural Religion upon the Level, with Revealed. Nay, I do not wrong them, if I should say, they set it above Revealed Religion, and make use of the one, to decry the other, and weaken, all they can, the Arguments our first Reformers used against those that were then debasing the Cause of Christ ; but being listed in this Cause, in Opposition unto the Gospel, they are greedily pursuing their own Destruction ; of whom it may be said, *They had better have never known the way of Righteousness, than after they have known it, to turn from the holy Commandment, delivered to them ; their latter End will be worse than the Beginning,* 2 Pet. ii. 21.

Reckon it your great Mercy, that the Lord the Spirit helps you to hold fast the Glory of Christ's Person as God-Man, Mediator, with those Offices that he sustains, as Prophet, Priest, and King, and in subjecting you to the Government of his House. This Name of Congregational is not worn out altogether amongst us, but the Thing is sadly gone: It abides in its Sweetness and Spirituality but in a few, and it's one Reason, I fear, why the Lord contends with us, because the Hedge of Church Government is broken down, and the  
Breaches

Breaches of *Sion*, in this respect, are not repaired; where it was once well kept up. I must say, I am glad there is such a Desire in and amongst you, to look unto, and walk by the Pattern our Lord Christ hath given us of the New Testament, when he spake of the things appertaining unto the Kingdom of God, *Acts* i. 3. And as he hath set me over you in the Lord, to be a Watchman for him in his House, it is my earnest Desire that I may be found a faithful Watchman, that I may give up my Account to him with Joy, and not with Grief. I can sometimes, with great Pleasure, look back, and behold how wonderfully the Lord hath carried this poor Church along; its Preservation has been to me somewhat-like *Israel* in *Egypt*, some of which you will find in the following Account; and that the Lord should call such a poor Babe, to speak forth his Praise, after such Fathers in Christ, that you have had, as your Helpers in the Lord have been in times past, is the more to be admired. But the Spirit of *Elijah* is with the Lord God of *Elijah*; And out of the Mouth of Babes he hath promised to ordain Strength, *Psal.* viii. 2. Your late Pastor, Mr. *Joseph Hufsey*, I was well acquainted with from my Childhood, whose Labours my Soul hath great Reason to bless the Lord for, when young; and as his Name is precious to many of us who were begotten by him in the Gospel, so it is to others of you, to whom he was a Father, to nourish and cherish that which was begun under your former Pastor Mr. *Humphreys*. As there was no Strangeness between me and your last Pastor in his Life, so none at his Death: As his Preaching was blest to me from the Pulpit, so was it when his Bed became his Pulpit. Oh what Joy then surrounded his Soul, filled his Heart, and made him

him speak out of the Abundance, to the Refreshment of many ; many of whose dying Words I took from his Lips : And as the dying Words of Friends are much valued, so do you value his. But that they may be the more extensively known, I have published them at the End of this Tract, that others may see how those Doctrines you hold, and he delivered to you, were his Support in Life, and at Death, to the great Joy of many, as well as his own Soul. These Things, I hope, will be acceptable to you, and therefore I put them under your Wing, desiring that you would not forget to make mention of me in your Prayers before the Lord, that as I have been given to you, in answer to Prayer, so I may be continued to you as a Blessing ; and that our Love may increase more and more, is, and shall be the Desire of,

*Yours,*

*in the Work and Service of*

*our Lord Jesus Christ,*

**W. Bentley.**

**T O**



T O T H E

# Christian Reader.

**T**HESE Lines, though designed principally by me, for the Church and Auditory where the Lord hath called me to labour, yet knowing they will pass through the Hands of many besides, I desire you would, in the perusing of them, look not at the Meanness of the Expressions, but remember they are Facts that are now represented to you, and they need none of the Imbellishments or Arts of Man to set them off; and indeed, did they require it, it must not have been done by me, but some other Hand. I have used great Plainness of Speech; for they are the Things of God I have treated of, as you will find; and as they will be exposed to many, to many of different Tastes in religious Things, and various will be the Opinions of Men, concerning these Lines, in the ensuing Tract; so they will, peradventure, be inquiring, why I choose to make this Matter publick, it being now a considerable Time since I engaged in the Work of the Ministry; but I have many Reasons, three of which I shall give you.

1<sup>st</sup>, Because I find the same Objections made use of still, both against the Church and my self, as at first. Had they been silent, the Objectors had heard nothing from me: The same Objections which were at first, are still frequently used, and where I have sometimes no Friend to interpose, so that I have thought good to consider them in this Place. But then,

2<sup>dly</sup>,

2dly, Another Reason why I publish this, is, that you may see that I have not acted without a *Thus saith the Lord*, in what I am now concerned in, and you will see this in the whole of the Treatise. And then,

3dly, Another Reason is, that it may be the Pleasure of the Lord to remove the Prejudices of the Godly, and let them see we have not acted without consulting, and having frequent Recourse unto the Word of God, for whose sake I have published these Lines, that if it be the Pleasure of the Lord to bless them, either to the enlightening the Minds of some Professors in the Order of God's Word, or the removing the Prejudices of others, Glory will redound unto the Lord thereby, and my End will be answered. If it should have a different Effect upon the Minds of some, to draw out their Corruptions and their Passions, I know who can still them, though they are like the tempestuous Sea; *For the Lord on high is mightier than the Noise of many Waters, yea, than the mighty Waves of the Sea, Psal. xciii. 4.*

I shall now consider those Objections that have been so frequently made, and bring them to the Standard, the written Word of God, to the Law, and to the Testimony; *If they speak not according to this Word, it is because there is no Light in them, Isa. viii. 20.*

The Objections that are made, are not by Men of a Denomination that I do not belong unto, but of the same Denomination; and therefore deserve the more to be consider'd: As,

1st, It is objected by some, this would have done well enough in the Country, but it makes the Congregational Way in the City look little. The Objection it self is so mean and frivolous, that it

deserves no Answer ; and yet I must say, that in the Objection it's granted warrantable or scriptural, inasmuch as it would be well enough in the Country ; but if scriptural, the Place makes no Difference. Why not a Man called out from secular Employment, to serve Christ in Town, as well as in the Country, seeing we'll readily grant this to be the Practice of the Primitive Christians, and have granted it in our Confession of Faith. See that of the Savoy, §. 7. p. 85. §. 13. p. 88, &c. Nay, none can be ignorant, who has read any thing of the Reformation abroad, that the Ministry was generally chosen out of the *Laicks* ; see the Author of the *Rights of the Christian Church*, p. 335. And in the *Enquiry into the Constitution of the Primitive Church*, Part II. p. 15. the Author fully vindicates this to be the Practice of the Churches then. Besides, our City Ministers can freely preach for, and converse with such Ministers and Churches in the Country : Nay, that the Truth is granted, is evident from the Practice of the Fund, in helping both those Churches and Ministers, in the Country, that keep up this Practice ; nay, I will venture to say, was this Practice laid aside in the Country, many poor Souls must not, could not have the Gospel preached to them ; for many are forced, who labour in the Ministry on the Lord's Day, to labour for their Families six Days in the Week, that they might dispense the Word to Souls, they being so poor that they could not maintain a Minister and his Family ; and whether the Learned would do this, let them judge. As this Practice is readily granted to be scriptural, by the Objectors, in the Practice of it in the Country, and they themselves can supply such, though they must not supply for them here in  
Town,

Town, (though they are owned to be Ministers of Christ) let them that refuse or hinder it, answer for it to our Lord Jesus, who will make no Distinctions at the great Day, between the Ministers of the City, or the Country. If we are Christ's Labourers, and are both employed in the same Vineyard, though our Talents may differ, some have more, and some less Furniture, 1 Cor. xii. 11. seeing God gives to every Man as he pleases, why then should there be this Strangeness and Indifference one unto another, so far from the Spirit of an Old Testament Saint? Would to God all the Lord's People were Prophets, *and that the Lord would put his Spirit upon them*, Numb. xi. 29. And surely it becomes us of the New, to love as Brethren, and to be kindly affectioned one towards another, seeing we are but Servants and Workers alike in Christ's Vineyard, to whom the Lord will give what is meet. But,

2dly, It's objected, that we are no Church, and therefore not owned by Sister-Churches. They that make this Objection, must be grossly ignorant of us; for we are not a Church gathered Yesterday, but have been of long standing, and have had a Succession of Pastors for many Years together, and have been comfortably supplied by Pastors of Sister-Churches, in Times of Necessity, when our Pastors have been sick or infirm: So that there can be no Truth in this Objection, unless it proceeds from our being moved to a new Place of Worship, which makes no Alteration; for the Church is a Church, let them meet where they will: Neither did our Division take away our Name; for being the major Part, we remained the Church, and as such gave Dismissions to Sister-Churches, and have received from others

the same; so that this Objection, I believe, will be brought within a narrow Compass, and be only made by those that are of a contentious wrangling Spirit: But if those cannot be convinced by fair Arguments, that they are in the wrong, I shall venture to say, and hope to prove it, that we have as many Marks and Signs that we are a Church of Christ, as any others have.

We are a Company of Believers, meeting together in the Fear of the Lord, according to his own Word, for publick Worship, as all other Churches do: We have the Ordinances of Christ duly administred to us, according to the Rule; we have his Presence in the Worship, both upon his own Day, and occasionally, as we meet together: we are building up one another, upon our most holy Faith, *Jude* 20. Christ crucified being the only Foundation which God the Father hath laid in *Sion*. The Doctrine we do advance, is Christ crucified, both in our Worship and Practice. We know no other Name, under Heaven, whereby Sinners can be saved. We lift him up upon the Pole of the Gospel, as the great Surety of the Covenant, and tell poor Sinners that he alone has borne the Sins of his People; and that he, as God-Man, is the only Mediator between God and us Sinners: And this we confidently affirm as a Church; and from this Foundation we press Sinners to wait upon God in his Appointments, telling them that it is their Duty to wait as at the Pool of *Bethesda*; for there is the pouring out of Blessings. This Doctrine we also advance to Believers, to press them unto good Works, telling them, that without Christ, or severed from him, they can do nothing. We also find the Lord blessing of the Ministry, for the gathering in of Sinners unto himself,

himself, by adding Seals of the Ministry unto the Church. We disown any Doctrine that tends to cast a Slur upon any of the divine Attributes, or Perfections of *Jehovah*, Father, Son, and Spirit, the only living and true God, whom we worship in all his glorious Persons. We keep up a strict Watch over one another in our Church-Relation, and cast out what is offensive to Christ, or wounds the Name of Christ, and admonish one another in the Lord, and receive none into our Fellowship, without Satisfaction (in the Judgment of Charity) that they are living Stones fitted for the spiritual Building. And in all this, we have the Lord's Presence uniting our Hearts to fear his Name, and to walk in Love, with bearing and forbearing one another: Praying for Sister-Churches, and having their Prosperity at Heart, as well as our own. And what greater Marks can any Church show, that they are approved or accepted of him in their Worship, than these? This hath been owned from the Pulpit, in some excellent Discourses, at *Pinner's Hall*, by an eminent Servant of Christ, Dr. *Ridgley*, from *Levitic* ix. 24. *And there came a Fire out from before the Lord, and consumed upon the Altar the Burnt-offering, and the Fat; which when all the People saw, they shouted, and fell on their Faces.*

I am not insensible, but that it will be said, we hold some Doctrines which Sister-Churches do not approve of; I hope none of them reflect upon any of the divine Perfections of God. We may, it's possible, differ in some respect, in our Conceptions of the Doctrine of Justification, because we consider Christ to be a Head unto the Church, before he was a Saviour of the Body, and so carry some Things in another Sense than some others do. Herein we are not singular; for there are many great Lights

in the Church of Christ in this way of Thinking :  
*Vide Dr. Goodwin, Twiss, Perkins, and many others.*  
 The Justness of it was lately set in a clear and distinct Light, by Mr. Bragg, at Pinner's Hall Lecture, in some Sermons from Col. i. 28. *whom we preach* : And he gave the Preference to those of the *Supralapsarian* Way in preaching, that they exalted Christ more than those of the *Sublapsarians*, (the one considering him Head and First in all God's Thoughts, and the Elect as chosen in him unto the highest Glory, while the Creation, with all the Glory of it, and the Fall of *Adam*, with all its dreadful Consequences, is as a Foile to illustrate the Glory of our *Emanuel*) ; the other considering the Elect chosen in him as fallen, and to be redeemed by him, and so brought to Glory ; so that we have no other Foundation than Christ. Nor do we advance any thing derogatory unto the Satisfaction of our Lord Jesus ; so that so far as we have received Christ, so far we should walk, as the Apostle expresses it in *Phil. iii. 15*. It is very certain, no two Ministers can express themselves in the same Way, neither do they choose it ; this is to be the State of the Church hereafter, when they shall see Eye to Eye, and the Watchmen upon the Mount shall lift up their Voices together. Was there more Love, we should not so persecute one another for our different Conceptions in the Things of God ; for we no more deserve the Name of *Antinomians* from the Congregational, than the Orthodox do that of *Tritheists*, (for their holding the Doctrine of three Persons in the Godhead) from the *Anti-Trinitarians*. But, 3dly, It is still objected, that we cast great Contempt upon the Ministers, that we assumed a Power of Ordaining without them. I cannot suppose this Objection to come from a Congregational Man ; if

if I did, I must suppose him to be grossly ignorant of his own Principles ; for the Church has the sole Power of Ordaining. This we readily grant, and that as to the Ministers, their Presence upon such solemn Occasions, is no more than as Messengers of Sister-Churches, to behold their Order, and to join with them in praying for a Blessing upon that Church that is ordaining. I must own, I have been often stumbled at the two Denominations, I mean the Presbyterian and the Congregational, being concerned together; when a Church hath been ordaining a Minister, since their Sentiments are so wide in this Branch : The one believes the Power to be in the Ministers, and the other in the Church ; so that Ministers, as Messengers of other Churches, are only present to behold the Order, and to join with them in Prayer, &c.

I would not have any think we did this by way of Contempt to any of the faithful Ministers of Christ, whom we esteem very highly in Love, for their Works sake, and in particular those of our own Denomination ; but having so many Difficulties in the way of its being obtained, we did not, therefore, take those Steps that we otherwise might have done : So that let the worst be said of it that can be, you can call it no more than a Weakness in the Church, and not a Contempt upon our Sister-Churches, or their Pastors. But,

4thly and lastly, it has been objected by some, that my Head is full of Enthusiasm. I expect these Lines will pass under that Sentence ; but I dare say, none of the godly or gracious Part of Mankind will dare to speak so of what I have here represented. I leave it in the Hands of the Lord, to manage as it pleases him. As I am in no fear from the Godly, so I expect nothing else, nor better than the Ob-  
jector

jector supposes, from the Deists and Scoffers of the Age, who make a Mock at Sin, and therefore, no wonder they do at Godliness; but let them remember, *that the Bands of the Scoffers shall be made strong*, Isa. xxviii. 22. That although they are now spending their Time, Strength, Wit, and Parts against the revealed Will of God, and setting at nought, as the *Jews* of old did, the chief Corner Stone, turning the most deep and inexpressible Mysteries of God's Word into Banter and Ridicule, they leave themselves without Excuse, and will find no way for their Escape: They are left without Hope, and as the Apostle says to the apostatizing *Jews* in the *Hebrews*, who were for casting off the Sacrifice of Christ, so I would say to them, there remains nothing but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries, that tho' they may *run upon the thick Bosses of the Lord's Buckler*, Job xv. 26. yet he will one Day *laugh at their Calamity, and mock when their Fear cometh; when it cometh suddenly, as a Whirlwind, and there is none to deliver*, Prov. i. 26. It is my earnest Desire and Prayer, that the Lord would appear and stop that Tide of Atheism and Deism amongst us, and pour down his Spirit in his Churches, and lift up a Standard, not only against that, but all other growing Errors and Evils. I would conclude with the Words of good old *Jacob*, Gen. xlix. 6. *O my Soul, come not thou into their Secret, unto their Assemblies, my Honour, be not thou united; for he that walketh with wise Men, saith Solomon, shall be wise, but a Companion of Fools shall be destroyed.* Farewel, and the Lord give you Understanding in all Things.

W. Bentley.



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**H**AVE for some Time had Thoughts to make you acquainted with the Lord's Dealings with my Soul, respecting my Call unto the Ministry, especially since there have been great Clamours from among some sort of Professors, both against the Church's Conduct in calling me, and my Acceptation of their Call; in all which it is my Design to let you know how the Lord, at that Time, dealt with me. As to the Power of the Churches of Christ, to call unto, and

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instate in the Pastoral Office, such as are for their Edification, this is allowed of by all in the congregational Way; and as for those that differ from us, I must leave them with the Lord, till he is pleased to give them more Light to see better. I do not intend to enter upon that Head; as for our own Practice in this Case, we have the Word of God for our Rule, and need no other Warrant for what we do, than the Statute Book of Heaven, which furnishes us not only with the manner of gathering the Churches, but also what are the proper Materials with which they are to be built, and where the Power lies to call and to ordain to Office, such of those as Christ hath appointed in his House, unto whom is left the sole Power of judging and determining all Matters relating to the Kingdom of Christ militant, and that it needs no Body of Men whatsoever to make or ordain Laws unto them; for having all within her self, she appears in all her Glory, terrible as an Army with Banners. She is well marshalled, in Order, as a Body Politick is, that hath all proper Officers, ready to execute the King's Commands: I say, so is the Church; she hath not one Officer more than she needs, nor can she want one that she hath; for the Church is compleat in her Order, Christ at the Head, and then all Under Officers in their Order: *And he gave some Apostles, and some Prophets, and some Evan-*  
*gelists,*

*gelists, and some Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, Eph. iv. 11, 12.*

Thus Christ hath instituted, and thus we are obliged to walk; *for his Yoke is easy, and his Burden is light*, Matt. xi. 30. The Obligations that New Testament Saints are under unto Christ, as King of his own House, is one great Part of our practical Subjection unto Christ, brought about by him in the Day of his Power, when he puts forth the Rod of his Strength, and makes us to fall under him, you being a Company of such living Stones, as have had, and still continue to receive Life from him: In your progressive walking through this Wilderness, you know his Voice from that of a Stranger, and can distinguish between Truth and Error, Light and Darkeness, Doctrines advanced upon the Freedom of Man's Will, and those that have their standing upon the Foundation God hath laid in *Sion*. You may expect, while you are thus building up one another upon your most holy Faith, and adhering unto Christ, the Lord's gracious, comforting, strengthening, teaching, and establishing Presence among you: Though there may be many Imperfections, and much Darkeness still abiding, yet remember, I say, the Day will dawn upon you, and all Gospel Churches, when he will appear; *For he is like a Refiner's Fire, and like Fuller's*

*Soap: And he shall sit as a Refiner, and Purifier of Silver; and he shall purify the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness, Mal. iii. 2, 3.* For he will come and will not tarry, and recompence Vengeance unto his and their Enemies.

It is highly necessary in acquainting you with the Lord's Work upon my Soul in this Matter, that I should observe the Way the Lord took to try you for a long Space of Time, from the Death of our much-esteemed Pastor, Mr. *Jos. Hussey*, whose Labours will never be forgot by us; nor by any of those besides, that have a divine Relish of those great Truths, which the Lord led him into, to make known, both from the Pulpit and the Press.

Uneasinesses began to shew themselves among us before his Death, and continued so till his Death; and then, instead of their lessening, they greatly increased, and all Attempts made towards a Harmony proved ineffectual, though we laboured Night and Day to bring it about, till at last the Rupture began to issue in a Separation; so that the major Part being for Peace and Quietness, thought it most expedient to remove their Place of Worship, and accordingly did agree together to take this Place where we now are.

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For some short Time, we were obliged to keep up the Worship only by Prayer and Praises in a private House, though licensed for that Purpose, till this Place could be come at, and made commodious for our Use. And as I. have been an Eye-witness unto the Lord's dealing towards us, I cannot omit what I thought at the Time that our Meeting was first opened, with respect unto the Subject the Servant of the Lord was sent to us with, and the Expressions he dropt in his Preface to his Sermon; the Text it self was very seasonable, and, indeed, the whole Discourse from *Rev. xiv. 6. And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth.*

From the Time of our opening the Meeting, through the Hand of the Lord with and among us, we were never destitute of preaching for many Months, though at great Expence to get fresh Supplies; and, considering the many Difficulties we laboured under, yet we went on, and frequently met in solemn Days of Prayer, that the Lord would appear for us, and raise up a Pastor to go out and in amongst us. Sometimes we were in Hopes that the Mercy was at the Door, and we were ready to say, the Lord is now answering of us: But this was our Mistake, as we have seen; we were not wanting in this matter, but tried some that were Pastors,  
and

and gave one of them a Call, but it proved abortive. Then our hopes seemed to flag, and we were at a stand in our Minds, but still had some secret Encouragement, that the Lord would not cast us off, as a Church, nor suffer the Candlestick to be broken, though he had extinguished our Lights, one after another: And, whilst we were in this Posture of Affairs, a Person was recommended to us, whose Gift we tried; but finding all Matters would not issue in the Comfort of the Church, in his Settlement among us, he removed. And we have seen the Goodness of the Lord towards us in this Matter also; though this caused a further shaking, and great Uneasinesses arose hereupon, so that some of our Number left us; and though we were small before, yet the Lord saw fit we should be smaller still, that his Power might the more appear, and that we might be the more sensible that it was his own Arm that brought Salvation unto us. For some Space of Time, the publick Worship of Preaching was then laid down, and we only met in the latter Part of the Lord's Day, to call upon his Name; for in the Time of Trouble he had promised he would hear; and if ever a poor Church had a Day of Trouble, this was one to us: The Thoughts of Heart we then had, were better felt than expressed; yet the loving Kindness of the Lord was, in those Seasons, much manifested. Surely, if the Church had ever a Spirit

Spirit of Prayer, it was then evidently manifested, and we were helped to wrestle with him, and to say, *We will not let thee go until thou hast blessed us.* During this time, I had a special Occasion to visit the Church, by Virtue of the Office of a Deacon, and had frequent Converse about the State of the Church; and I found, upon the whole, that they had many of them great Faith to believe, that though it was so low with us, yet the Lord would send them a Pastor, and that out of *Sion*. This was not only the Opinion of one or two, but most of them: And I observed in Seasons of Prayer, (for we had many) that the Lord led out the Brethren into a holy Nearness unto himself, that this *Sion* might be builded; and in their Prayers they would make mention of such Words that were given them by the Lord, to encourage their Faith, and draw out Arguments from thence, to make use of before the Lord; which Practice is so frequent in Scripture with the Saints; that if the Lord gave a Promise to support them, they would plead, *Lord, hast thou not said it, and we are waiting, for thou hast given us thy Word wherein thou hast caused us to hope,* Psal. cxix. 49. The Spirit in Prayer, and the Arguments then drawn from the Word, gave some of them great Encouragement; and I was not without such Encouragement my self in the midst of all; yet my Faith was not  
always

always alike strengthened in the Words of Promise. I remember that Word in particular had once and again refreshed me, with respect unto the Church, *The Lord thy God in the midst of thee, is mighty; he will save, he will rejoice over thee with Joy; he will rest in his Love; he will joy over thee with singing,* Zeph. iii. 17. *And I will leave in the midst of thee, a poor and an afflicted People, and they shall trust in the Name of the Lord, &c. Ver. 12. And when the Lord shall build up Sion, he shall appear in his Glory,* Psal. cii. 13, 16. *Thou shalt arise and have mercy upon Sion; for the time to favour her, yea, the set time is come. And though the Vision is for an appointed time, &c. but at the end it shall speak and not lie: Though it tarry, wait for it, because it will surely come, it will not tarry,* Habak. ii. 3. *And I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small.* Sometimes I was helped by one of these Promises, and at other Times by others of them, still to wait to see the gracious Appearance of the Lord for the Church, from the first of our Uneasinesses. But now at this Time I was calling all into Question, and I concluded in my Unbelief that it could not be right; for whilst some of the Brethren told me, the Day of Salvation was near at Hand, and that speedily the Lord would appear; and the aged Sisters, they

they would tell me, how much they have had of the Lord's Presence at the Throne of Grace for the Church; and when I was cast down, they would comfort me, by telling me their Experience at that time; but yet my Unbelief was for calling over all those before mentioned Scriptures, as in the manner following. How can this be, since the Lord hath said he would build up *Sion*, and yet some of our Number are gone, and left us poor ones behind? Is this increasing of us? Or can this stand with the Lord's being in the midst of us? Sure it cannot be; and my Heart was ready to tell the Lord, he had deceived me by these Words that he had given me; or else I thought the Words might flow only from my own Memory, or Satan might have a hand in it: And thus Questions of Unbelief sprung up in great Numbers to disturb me; even sometimes in Prayer, when I have been pleading for the Church, Satan and my Unbelief together, would make such Work in my Soul, that I have been bowed down, that I have not been able to know how to behave my self when with the Church. But though Satan and my own Unbelief were strong in cavilling, the Lord was pleas'd to give me that Word with Power out of *Isaiab's* Prophecy, *The Children which thou shalt have, after thou hast lost the other, shall say again in thine Ears, the Place is too strait for me: Give Place to me that I may dwell.*

And here I had some Light into the former Promises, *viz.* that the Multiplying of us should be by adding unto us fresh Converts, that there might be Praise in *Sion*: The Truth of which, since, blessed be God, hath appeared. Well, but my Mind was still in trouble, that we had not the Word dispensed among us; so that one of the principal Ordinances of Christ's House for building was wanting; and in the midst of these my Thoughts, that Word came with Power; *For thou shalt go to all that I shall send thee,* Jer. i. 7. And it so followed me from Day to Day, that I was helped in a particular manner to carry them unto the Lord in Prayer, and spread the Cause before him; and that if it was his Pleasure, he would let me know his Mind therein; this was between the Lord and my own Soul; but I never till that Time could so much as bear the Thoughts of it; (though the Church had requested it of me for many Months before, which had desired, that I would pass under Trial of my Gifts for the Church's Use). In this Case my Mind was greatly perplex'd and troubled. What to do I could not tell, and to confer with Creatures in this Matter, I knew could be of little help; for they could not herein counsel me aright: But, as before, I knew who was the great Counsellor, and to him I went with this weighty Affair; and in leaving it with  
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the Lord, I found great Relief of Mind, and was helped to say, *Lord, here I am, do with me as seemeth good in thy Sight* : And I found my Mind brought over unto a willing Subjection, to follow the Lord in what way he pleased. All this was locked up in my own Breast ; and, in the mean time, I was helped to observe the Hand of Providence, in many Occurrences at that time, which I shall forbear now to name. I heard what many said from without, *viz.* that I should be a Preacher. I also heard the Opinions of many, some for, and others against, in this Matter ; and it was the more remarkable, that there was nothing of what I have now related, that was known to any Creature ; yet the various Reports of many were as above, which made me wonder from whence they should arise, unless from my being engaged in a Conference in *Southwark*, ( for which I have great Reason to bless God ) or else from the Call of the Church to exercise my Gift, and the want of the publick Work of Preaching, at that time. These Reports gained Ground, and brought many Persons down into *Southwark*, to satisfy their Curiosity ; some to hear, in order to remark and observe, and others out of good Will. But in the midst of it all my Spirit was upheld ; what the Lord was about to do I could not tell, at his Feet he held me, and I was helped to carry all my Grievances to him ; but I wondred indeed to hear

on every hand that I must be a Preacher; nay, it was confidently affirmed by one who had formerly been a Member of the Church, that I would have been one seven Years ago; but I my self did not think so ten Weeks before the time that I first spake in the Church: But I well knew the Spirit of the Person; and as I well knew I must take up with Reproaches, it was but a small Concern to me, and I believe my Actions in the Church will clear me from such a Report; for I labour'd, with all my Might, to have a Ministry fixed, if possible, to silence the Cavils of those that spread such Reports: And this the Searcher of Hearts knows to be true, and what I have often asserted. I take this Occasion to mention this, because some of our dissenting Brethren have urged it as an Argument against me, that I never was for having any body fixed but my self.

The Lord's Day came, and the usual Worship of Prayer being carried on, I was comforted, whilst one of the Brethren was praying, from these Words, *The Lord gave the Word, and great were the Company of those that published it*, Psal. lxxviii. 11. There being a Bible upon the Table, I took it up, and would have found out the Text, but could not; the Brethren, after the Worship was over, asked me, if I was going to speak to them from a Scripture; I told them, if I had found the Text I believe I should; the Word dwelt

dwelt upon my Mind, and when I came home, I found the Word; and upon reading of it, I was led to see the Lord's way in furnishing his Churches with Ministers; and that was, by giving them first a Message, and then sending them with it; and if he gives Messages, he will send those he has appointed with them to his People. The Inference that I drew immediately from this, was, that if the Lord will send by Instruments, he will give them their Message. This pleased me, for I found my Mind to hang back at times, from the Views of great Discouragements in my self, and having no Word given me to go unto the People withal, and so concluded that the former Word in *Jeremiab* did not belong to me; not that I expected any thing in an extraordinary way, as was in the Apostles times, but in a more common way, as it was under this Dispensation; for Christ is still the same unto the Church, for all Gifts are in his hand, and therefore he will have his Churches to look to him for Ministers when they want them. *Pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest*, Luke x. 2. And till then I do not expect to see better times; and then the Promise shall be verify'd, *That their Nobles shall be of themselves*, Jer. xxx. 21. And the Sons of *Levi* shall then offer unto the Lord a pure Offering. But thus much I was satisfied the Lord would do for me, if he  
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intended me for publick Usefulness in the Church, that he would bless a Word unto my Soul, and give me Light into it for Usefulness unto the People : Thus I went on, easier in my Mind much, than I had been for Days past.

The next Lord's Day, returning in the Morning, I went to hear that valuable Servant of the Lord, Mr. *Bragge*, (whose Ministry the Lord greatly used, to carry on that Work begun upon my Soul, under my spiritual Father Mr. *Joseph Hussy*) where I met with the Lord's Presence : In that Morning's Discourse, I remember he was treating towards the Close of his Sermon, upon the Duty of Church Members filling up their Relation unto one another in Fellowship, and he referred to that Scripture in the *Hebrews*, chap. x. 25. *Not forsaking the assembling of your selves together, as the manner of some is, but exhorting one another ; and so much the more, as ye see the Day approaching.* Where he remarked the Duty of Church Members, not to forsake the Worship of Christ in his House, and to exhort one another. I thought this Word was levelled at our Church, and that because we were without the Word of Exhortation, that principally ought to be upon the Lord's Day, and that we were scattered for want of it ; and then the Words followed me again, *The Lord gave the Word*, &c. I came home to Dinner, but could not sit at Table, the Word made such deep Impression upon

upon my Mind : I went up into my Closet, and begged of the Lord that he would shew me my Duty in this Matter ; the Word the more abode upon me, (*Exhort one another*) and in my Meditations upon them, I had the Presence of the Lord ; and in the Afternoon I told some of the Brethren, that I did intend to speak from a Scripture, and begg'd their Prayers for me ; and accordingly after Prayer, I opened that Text in the *Hebrews* ; and as it was suitable unto the Condition of the Church, so the Lord blessed it, to the Encouragement and Strengthening of us together, and great Joy filled the Hearts of the People, so that the Shout of a King was great in the midst of us, and I continued to insist upon this Word for some Days. All this was done, not without, but with Authority from the Church, who had requested this of me many Months before ; but I had not Liberty in my Soul till now. The Auditory increasing upon this Report of my preaching, many things were said ; the Church not a little reproached for their Conduct in approving, and I as much condemned for engaging in this Work. This brought many Visitors to see me, some to encourage me, and some to dissuade me from it ; and they presented as many Difficulties as they could muster up together, in order to beat me off from the Work : Some of these I do believe did it with a good Design, in respect unto  
my

my Family ; but the more Discouragements arose, the more I was helped to go to the Lord, and to lay all before him, both Encouragements and Discouragements, believing the Lord would do his Pleasure. It was my Duty to stand still in this time, to see what the Lord would do for me. Whilst I was thinking concerning these Things, and my Mind a little warm, as it were, that Word came with great Power, *No Man having put his hand to the Plough, and looking back, is fit for the Kingdom of God*, Luke ix. 62. And that other Scripture, *If any Man draw back, my Soul shall have no Pleasure in him*, Heb. x. 38. These Words made me consider the Lord's Design in them, to see if it answered to my Circumstances ; and I found upon the Search, that my Case was in them. The believing *Hebrews* saw many Trials before them in their Adherence to the Christian Doctrine, and were exposed to the Lashes, both of the Tongues of Men, and to the Sword of the heathen Magistrate, which latter, though it was not my Case, yet the former was ; and I was not a whit spared from them. This was no way pleasing unto my carnal Part, yet the Lord supported me by that Word, *Isaiah* li. 12, 13. *I, even I, am he that comforteth you : Who art thou, that thou shouldst be afraid of a Man that shall die, and of the Son of Man, which shall be made as Grass ?*

After

After this, I was much persuaded by several not to withdraw my self from the Work of the Lord ; and also, I had at Seasons, much Joy in my Soul : But once in particular, I had a special Season between the Lord and my Soul, such as never had been before, nor since, and I was lifted upon my high Mountains, not thinking that Satan was watching for an Opportunity against me ; but I found it afterwards to be a Time he had allotted him to sift me as Wheat. He came with a sudden Violence upon me ; he would devour me up, as it were, at once ; the Suddenness of it was like a Clap of Thunder, when not looked for ; and it was very grievous to me for a Time. The Lord, by these Means, made me to see more of my self and my own Heart, according to the Words of *Hezekiah* ; that I might know all that was in my Heart well, though I was mourning, and my Mind fadned by this, and I ready to give up the Work, thinking that Satan was resolved to make my way as rugged as he could, and ready to think that if the Lord had called me to Service, he would not suffer Satan to go on with his bold Attempts upon me, till I had more Strength and Skill in his Work, to which he had called me. In this Time the Lord was pleased providentially to cast my Eye upon a Passage in *Dr. Goodwin*, that he greatly blessed to my Soul, &c. where he has these Words ;

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“ When the Lord calls unto any special  
“ Work or Service any of his, Satan hath a  
“ watchful Eye over them ;” but withal adds,  
“ That it is needful, that those that speak to  
“ others concerning the Things of God,  
“ should well know both their own Hearts,  
“ and Satan’s Stratagems, that they may be  
“ as a well furnished Scribe, *to bring forth out*  
“ *of their Treasure, Things new and old,*  
“ though we sometimes pay dear for this  
“ Knowledge.” This Knowledge, saith he,  
puffeth not up, but lays the Soul low before  
the Lord. Though Satan blew hard at me,  
yet my Bow abode in Strength, and the  
Lord held me up, and comforted me under  
his fiery Darts that he shot at me, and gave  
me gracious Words to relieve and comfort  
me, and I was made to see that the Lord’s  
way, in this time, was to furnish me with  
greater Teachings, with respect unto Satan’s  
Devices ; for through Mercy, I never had so  
many of his Wiles, as some of God’s Chil-  
dren have had, and so have been ready to  
question whether I was one ; because I had  
not been exercised by him as others, and so  
could not speak of them. The Lord, by this,  
taught me to see my self, and to know my own  
Heart, and at that time : *Thou which hast*  
*shewed me great and sore Troubles, shalt*  
*quicken me again, and shalt bring me up a-*  
*gain from the Depths of the Earth. Thou*  
*shalt increase my Greatness, and comfort me*

on every side, Psal. lxxi. 20, 21. And also Psalm cxxxviii. 7, 8. (*Though I walk in the midst of Trouble, thou wilt revive me; thou shalt stretch forth thine Hand against the Wrath of mine Enemies, and thy right Hand shall save me. The Lord will perfect that which concerneth me; thy Mercy, O Lord, endureth for ever; forsake not the Works of thine own Hands*), were great Words to my Soul: From which I was made to believe Satan's End should be fully frustrated. These Words were given me with respect to my Work in the Church, and they abode upon my Soul, going out, and coming in; and the Lord helped me, by these Things, to tell in *Sion*, to poor Souls, the way of his Dealings, according to what I had felt in my own Heart; and as in one of the Scriptures he promised to increase my Greatness on every side, I did not understand this in a temporal Estate, but that he would give me further Light, and Knowledge, and Understanding, and make me more useful in his Hand, for the Church of Christ: And I found the Work of the Lord going on in the Church, that we had Additions unto us, and those made that other Word in the *Psalms* good; for God was *stretching forth his Hand against the Wrath of mine Enemy*, (Satan) by plucking Brands out of the Fire, and bringing them into the Kingdom of his dear Son, visibly to profess his Name amongst us, so as to

strengthen our Hands in the Lord, and to the increasing of the Church's Greatness on every side. Thus, through Mercy, I have been so far carried on and supported; and the Church by this time having had Trial of my poor Gifts, for their Use and Edification, gave me a Call to speak to them more publickly, by carrying on the whole of the Worship, as usual on the Lord's Day, and so sent me forth to preach the Gospel, which was done (after they had approved of my Gifts) by solemn Prayer unto the Lord, for me in that Work, which I was separated unto, by them, in the Name of the Lord. And I entred upon the publick Work, the Seventh Day of December, 1729, and preached from those Words, *Having therefore obtained help of God, I continue unto this Day, witnessing both to small and great, saying none other things than those which Moses and the Prophets did say, should come,* Acts xxvi. 22. Being now closely engaged in a more publick Manner, this was the Subject of much Conversation; and by some, of much Banter and Ridicule: But this did not move me, the Lord stood by me. I found at this time more Favour and Esteem in the Eyes of Churchmen, than from Dissenters; and their Behaviour in publick was more serious and becoming. As to those of our own Denomination, viz. Congregational; these have owned, and do still own this Practice of ours to be right,  
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in the *Savoy* Confession of Faith, as publish'd in the Year 1658. and now re-printed.

So that I need no more to vindicate either my self, or the Church, than their own Words; however, in this Day there is a great Departure from that good old Practice, which I pray God to revive amongst us, and then Religion it self will revive, and with it a greater Love and Harmony amongst the Ministers and Professors of it, who are engaged in the same Cause and Interest, (the Interest of our Lord); *Then Ephraim shall not envy Judah, nor Judah vex Ephraim*, Isa. xi. 13. But this will not be effected by Might, nor by Power, but by a plentiful pouring out of the Lord's Spirit upon us, and then we Ministers and Churches of the New Testament, shall flourish like they of the City, and the Fruits of Christ in the midst of us, shall shake like Lebanon, Psal. lxxii. 16.

I am well satisfy'd, when this time of refreshing shall come from the Lord, all those Distinctions of Lay and learned Men, shall be cast to the Moles and Batts, as Names no more to be used in the Church; but the Shepherds of Christ shall then join Hand and Heart together in the Lord's Cause, and look upon one another as Ambassadors employed by one Head, and shall have done with all Shiness one to another for their different Sentiments, either in Doctrine or Discipline; for they shall then see Eye to Eye in the Things

of God and Christ, *and the Lord alone shall be exalted in that Day*, Isa. ii. 11.

But now as I was entred upon this Work publickly, and knew that now I must expect many Reflections, some of one kind, and some of another ; I was still kept to the Lord to carry all my Burdens not only to him, but to cast them upon him, and so found Relief: I knew the Work was the Lord's, and that he would manage it for his own Glory, let Men say what they would ; and at the same time the Lord encouraged the Church in their times of Prayer, with much of his Presence, and a choice Spirit was poured out upon them, in private as well as publick ; and he gave them many precious Words to encourage them in the way.

But being without the Administration of the Ordinances of Baptism and the Lord's Supper, we still were pressing forward, that the Church might have those Ordinances for the Uses the Lord had appointed them, *viz.* for Edification, and the Growth of his People embodied in Fellowship. To this End we appointed a special Meeting of Prayer, to seek the Lord, and afterwards to consult what Measures we should proceed in: And in this Meeting we agreed upon searching the Word of God. In which Practice we have found the Lord graciously enlightening our Understandings, in many Instances ; making *his Word to be a Lamp unto our Feet, and a Light*

*Light unto our Paths*, Psal. cxix. 105. and there we found that we might have these Ordinances administred to us by the Hands of a Brother, called and approved of by the Church, unto the Office of Teaching; and we were the more confirmed in this Matter, by those great Lights which the Lord had furnished his Church with, *viz.* Dr. *Goodwin*, Dr. *Owen*, and Dr. *Chauncy*; besides the unanimous Voices of the Churches of *New England*, and the Practice of some in *London* at this Day; and then the Church gave me a Call unto the Office of Teaching as an Elder among them. I took some time to consider of the Matter, and came to this Conclusion, to serve the Church therein: And hereupon they set apart a special Day for Prayer on this Occasion, according to the usual Custom of the Congregational Churches, when they call unto Office any of the Brethren. Thus we continued for some Months, and we not only enjoyed the Lord's Presence in our publick Worship, which we looked upon as a Token of the Lord's Approbation, but we had Seals to the Ministry brought into the Church. I was not without great Concern of Soul all this time, under a Sense of my own Unfitness and Insufficiency for so great a Work, and have gone sometimes into the Pulpit with great Darknes and Deadnes upon my Mind; but the Lord has been better to me than my Fears. I remember,  
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more than once, that I have been greatly filled and oppressed with Unbelief, and a deep Sense of my own Insufficiency, and a View of the Greatness of the Work, that when our Brother had done reading the *Psalm* for publick Praise, I could hardly get off my Seat to Prayer; but I had not been long engaged in that Duty, but these Words came with great Power: *Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right Hand of my Righteousness,* Isa. xli. 10. Which Words were as Life from the Dead to my Soul. And under another such a Time that was a good Word to me, *There is Aaron thy Brother, he can speak well,* Exod. iv. 14. Oh! I have seen, and desire to see more need of Jesus Christ in his propheticall Office, to lead and guide me into Truth, that I might have his Words put into my Mouth, to bring unto his People, and that it might appear to be not the Word of Man, but the Word of God; and at such times of Trials as these, I have been tempted to fall into the fashionable Mode of reading what I have been meditating upon, but dare not tempt the Lord that way, having that Word, *My Grace is sufficient for thee,* and knowing that the Spirit is promised as a Remembrancer, and it is his Office to lead into Truth, which, blessed be God, I have found.

Thus

Thus for a time we were settled, and went on comfortably ; but the Church was not so well satisfied as if they had had a Pastor in Office, stated and fixed over them in the Lord, and therefore there were frequent Conferences upon that Head ; and knowing one anothers Minds, by this Means, the Church had a Day of Prayer to wait upon the Lord, that he would guide them to that which was most for his Glory, and their Comfort : And after this Meeting was over, the Church had another, after the Lord's-day Worship was over ; and then the Question to one another was, that they might see how the Lord had appeared in that Meeting of Prayer ; and there was a universal Agreement between them, Brethren and Sisters, and then they nominated me the Person (the unworthiest of all the Saints) for so great a Work ; and professed that they had been of that Mind for some time.

The Church being thus unanimous in this Matter, they gave me a Call unto the Pastoral Office and Work, and deputed their Messengers to let me know it : I being acquainted with it, by them, could not give them an Answer upon so great a Concern, especially knowing that Work required a very close Attendance, both to the Labour and the Watch of the Church ; and my Affairs in Life being so great a Clog to me in the Work already, that unless the Lord directed me in the way of his Providence, I could not see

any likelihood at present ; and the Circumstances of the Church being small, and my Family large, made me desire them to wait, and withal to lay the Case before the Lord, both for me and themselves, that he would shew me my Duty in this Case, and they theirs ; and this they did by spending some time in Prayer ; and I was helped to go often to the Lord, with this Message of the Church to me, that I might be directed by him.

But this was a time of greater Trial still, than I had at any time before met with, and many Objections arose in my Mind : As, the Care I ought to take of my Family, and I found that this could not be supported by the Church, it being large, and they but weak in Strength ; and yet, on the other hand, I could not serve the Lord and *Mammon* together ; this brought me into fresh Distress and Trouble of Mind : When I consulted with Flesh and Blood, I found Multitudes of Objections come in upon my Mind, but still that Word followed me, *If any Man draw back, my Soul shall have no Pleasure in him.* This made me cry unto the Lord, to teach me in the way he would have me to go ; and, on the other hand, I had new Difficulties arising in my secular Business in Life, and the Concerns of it fell heavy on my Mind ; and being by all these Things very pensive in my Spirits, that what to do I could not tell ; these Words were blest to me, *Lo, I am with you always,*

*always, even to the End of the World*, Matt. xxviii. 20. This a little revived me, and gave me some new Vigour in my Soul; and after these Words, came others suitable unto the Care which I was for taking of my Family, viz. *My God shall supply all your Need, according to his Riches in Glory by Jesus Christ*, Phil. iv. 19. And soon after these Words, *The Earth is the Lord's, and the Fulness thereof; the Cattle upon a thousand Hills are mine*, Psal. l. 10, 11, 12. And I was made to see from hence, that the Lord would take care of me and mine, notwithstanding all those glaring Objections that were then in my Mind, and I was greatly comforted by these Words: But there was still another Difficulty in the way, and that was, to part with my Concerns in Life well. In all this, as before, I went unto the Lord; the former Words had made me conclude that the Lord would open a Door for this, if he call'd me to serve him; for I was well satisfy'd that the Work it self was so great, and the Difficulties in the way so many, that I must be quit and disintangled from the Business of Life I then was in; and that Word was much to me at that time, *Give thy self wholly to them*, viz. *Meditation and Prayer*, 1 Tim. iv. 15. Soon after this, the Lord opened a Door to me, to dispose of my Business in Life to my Satisfaction, that I might serve him in his Work. I pursued those Steps in

Providence that the Lord had directed me unto, and there was such an Appearance of the Lord in them, that all Matters were ordered according to my Desire. But still great Unbelief prevailed, with respect to my Subsistence in Life; well, that Word for a time supported me, *Casting all your Care upon the Lord, for he careth for thee*, 1 Pet. v. 7. and whilst I have been helped so to do, I have lived comfortably; but when I have foolishly taken it up again into my own hands, then I found it was too heavy for me. Well, the Lord hid nothing from me at this time, but I was made to see what I must bear and suffer in the World, in this Undertaking he was now calling me unto.

Oh! I saw the Work to be great; and as I was convinced of my own Weakness, so I was made to see where Strength was, and how the Lord gives it forth as his Ministers need it; that Word helped me at that time, *No Man goeth a Warfare at his own Charge*, 1 Cor. ix. 9. Then I was helped to see who it was sent me, and that I had his Promise that he would be with me, and strengthen me, and carry me on in the Work; that though it was great, there was an exalted Head, that has Plenitude of all Gifts in his Hands, to give his Ministers in all Ages; and that he would bestow them *for the perfecting of the Saints, for the Work of the Ministry, for the Edification of the Body of Christ*, Eph. iv. 12.

But

But then I saw that the Work of the Ministry had much Contempt thrown upon it, and the Ministers themselves but little esteemed; looked upon by many as the Off-scouring of all Things, and by others only as their Servants, to perform the Work in the Church, without giving them that Honour which is due to their Office. Well, here I was made to behold how honourable this Office of ministering before the Lord in his Church was, that Angels were never intrusted with the Gospel to declare to poor lost Sinners, as Men are; and that this should be committed to Men, poor, sinful, fallible Men; this appeared to be great Honour; but more so, when I considered that they were the Ambassadors of Christ, not to lord it over God's Heritage, but to carry Messages of Peace from the Lord that is clothed with their Nature, and exalted far above all Principalities and Powers, and will one Day put Honour upon them, when the Seals of their Ministry shall be a Crown of Rejoicing unto them in the Day of the Lord: *For what is our Hope, or Joy, or Crown of Rejoicing? Are not even ye in the Presence of our Lord Jesus Christ at his Coming? For ye are our Glory and Joy,* 1 Thess. ii. 19, 20. And the Words of David, at that time, were of use to me, *I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness;* and one Day ministering in his House, was

was better than Ten Thousand elsewhere, *Psal. lxxxiv. 10.* And as the Dishonour that is usually cast upon the Ministry appeared, so also from those Titles that are given to the Servants of the Lord, I saw it to be an honourable Work ; and therefore they are fitly called Stars and Angels : *The seven Stars are the Angels of the seven Churches ; and the seven Candlesticks which thou sawest, are the seven Churches, Rev. i. 20.* and are said to fulfil his Pleasure, *Psal. ciii. 21. For out of the Mouth of Babes and Sucklings he ordaineth Strength, Matt. xxi. 16.* But I was helped to see also that I must go through good Report and evil. And here I saw what some of the Servants of the Lord endured, in following the Lamb, through Poverty, Distress, Nakedness, and the like : And whilst I was meditating upon these Things, those Words fell with Power upon my Mind ; *If any Man will be my Disciple, let him take up his Cross and follow me, Matt. xvi. 24.* Here I was made to see what was before me, in the way I was now going to engage in ; but that Part (*let him deny himself*) was the main Part of the Text to me. Here the Lord taught me to see, that if he called me out to part with all, it was no more than what he had called his Servants unto ; I was helped to say, *Lord, I am willing to part with all, Name, Reputation, the Things of Life, &c.* And I saw it my Duty to cleave unto the  
Lord's

Lord's Cause, whatever it cost me, or whatever Hazards it exposed me unto; and I was persuaded that the Lord would do by me, and for me, what was most for his Glory, and so I was helped to leave my self with the Lord; and after I had weighed all these Things duly in my Mind, and had carried them once and again unto the Lord, I was inclined to give the Church an Answer in the Affirmative, that I would accept of the Call they gave me; and so I acquainted them of it, with the Lord's Appearance in Providence for me, &c.

My Answer unto the Church was agreeable unto them, and soon after I had given them my Answer, they appointed a time for my being set apart unto the Work of Christ, in the Office of a Pastor, which was by Fasting and Prayer: This was not transacted in a Corner, but in a publick Manner, before a large Auditory, made up principally of Members of other Churches, that they might behold our Order in the Gospel, which was as follows; The Church, by a special Appointment, chose one of the senior Brethren to be their Mouth for that Day, by whom the principal Work was transacted, we being fully persuaded that the Work of Ordination is the Churches, and that Pastors, as Messengers of other Churches, are only Witnesses in this Affair, to behold the Order of the Church so ordaining, and to give the Right-

Right-hand of Fellowship to the Person so ordained, and to declare their Approbation thereof.

After some of the Brethren had been at Prayer, the Brother deputed, desired the Church would renew their Call unto me, which was done accordingly; and then I declared, in a publick Manner, my Acceptance of the same, and withal gave them some short Account of the Lord's Dealings with my Soul concerning this Matter: Then the Brother deputed gave a Word of Exhortation to me, from *Col.* iv. 17. and unto the Church, from *1 Thess.* v. 12, 13. And then some of the Brethren went to Prayer, and concluded with Prayer and Praise. This was a solemn Day to my Soul; and as we observed it according to the Rule of God's Word, so the Lord gave us his Presence in a gracious manner, thro' the whole of the Work; which was looked upon not only as a Token of what he would do for us, but also of his well-pleasedness in what we had been concerned in. Thus have I thought fit to publish to the whole Body of Professors of the Name of Christ, in general, and to you, among whom the Lord hath called me to labour, in particular, a full Account of the way the Lord hath taken with me, to bring me out amongst you into the Service of our Lord Jesus Christ. Pray for me, that I may be carried on, and made useful, in the Lord's

Hand, to build you up a Temple for himself, where he will please to dwell and walk in the Outgoings of his Presence and Grace, that as you have had him as the former Rain, you may also have him as the latter Rain, to revive and strengthen your Hearts and Hands in his despised Cause ; which is, and shall be the Desire of,

Yours

in the Service of Christ,

W. Bentley



F

Some



Some of the last **WORDS** and  
EXPRESSIONS of that faithful  
and eminent Minister of Jesus Christ,  
Mr. *Joseph Hussey*, on his dying Bed;  
who was dying under strong Pains,  
from the 10th to the 15th of No-  
vember, 1726; and then slept in  
Jesus, at 2 o' Clock in the After-  
noon, in the 67th Year of his Age.

Thursday,  
November  
10, 1726.



ONE of his Church  
asking him how his  
Faith was exercised,  
with regard to those  
Doctrines he used to  
preach? He answered, *I am in the firm and  
full Persuasion of all those Truths I have  
preached, and die in the firm Belief of them  
all.*

Friday 11. The same Person visiting him,  
asked him how he did, being in great Pain?  
He answered, *It's the Hand of a Father, and*  
in

## Mr. Hassey's dying Words. 35

*in Faithfulness and Wisdom does he all this; his Counsels shall stand, and he will do all his Pleasure.* With much more not committed to Writing.

*Saturday 12.* A Sister of the Church asking him how he did? Said he, *Just upon the Borders of Eternity: I long to see Jesus.* The same Person expressing what a Loss it would be to her and the Church, yet that they must stoop to the Sovereignty of God: He said, *When the Streams are dried up, Christ is a Fountain of Fulness.* He then said, *He had no Quarrel with any here, but was in a sweet forgiving, forgetting Frame of Spirit to those that had hard Thoughts of him\*.*

*Lord's day 13.* Many of the Church being in his Chamber, he making his Bed his Pulpit, was often dropping some spiritual Sentences; some of which are as follow: viz. One asking him how he did? *I am,* said he, *waiting for my happy Change, to be dissolv'd and to be with Christ.* What do you take, Sir? *I have no Palate for any thing here, but my spiritual one is as good as ever, to relish the Doctrines of the Gospel.* Being asked how he found it in his Soul, as to those Doctrines he had delivered? He answered,

\* This Expression was owing unto some hard Treatment he met with from some of the Church that are now dead.

## 36 Mr. Hussey's dying WORDS.

O bravely! They are my main Supports under my Trials and Pains. I find now the Truth of what I have preached: They are not my Notions or Fancy, but the Power of Christ to my Soul.

Dozing at Times, when he awaked he would drop such sweet Words as follow;  
~~etc.~~ I have often sung the Praises of God in the low Lands, but Oh! how long will it be before I come to the Heights of Zion, to sing to God and the Lamb upon the Throne. Oh, blessed Death, it's a sweet thing to die; for Christ will then be all and in all. Oh, the Security there is in Christ; and after Death the Judgment; but the same that secures from the one, doth from the other also. Ah Lord! I have served thee here in Clouds, and amongst Smoak and Darknefs; but come Lord Jesus, that I may praise thee in the Regions of Light. O when shall I put off this corrupt Body of Sin and Death. Bless the Lord, O my Soul, and forget not all his Benefits. The Success of the Gospel at Cambridge and London, O what shall I render unto the Lord for these Benefits. O Lord, Gather thine Elect out of this sinful World, unto thy self. How kind and merciful a Father have I? It's the Hand of my Father, and I will kiss the Rod. O blessed be God for Jesus Christ, and for the Spirit of Christ, and for the Promises of Christ. O that I could experience more of his Love and Pow-

er,

Mr. Hussey's dying WORDS. 37

er, *O for more Discoveries of the Arms of the mighty God of Jacob. O for the Salvation of Israel.*— One saying to him, Sir, I hope you are free from the Assaults of Satan; Yes, said he, *blessed be the Lord's Name, I am, and have been all my Illness; my State is sure.*

Under great Pains he cried out, *O Lord Jesus give me more Patience under these smart Strokes of thy Hand. Let not my Soul be overwhelmed through Pain, but bring my Feet out of the Net, and lead me to the Rock higher than I.* Being asked how he did? I long, said he, *to be in Glory. I was born into this World a Sinner, but I have been born into the Church by Grace, and I long to be born into Glory. O how long are thy Chariot Wheels a coming to take me to my sweet Jesus.*

His Daughter taking her Leave of him, he said, *Weep not: Is not Christ better than an earthly Father?* His Spouse doing the same, he said, *Christ is better than a Creature.* A Member said to him, Sir, you draw your Breath hard; he answered, *Yes, but if it were the Will of God, I hope he'll give me Breath to praise him whilst I live.* One of the Church sitting up with him, asked him how he did? he (then having strong Pains of Death upon him) answered, *I have Faith, but my Patience fails me.*

## 38 Mr. Huffer's dying Words.

*present* Monday 14. There being many of the Church, besides other Friends, one asked him how he did? *of them* Blessed be God, said he, for Christ the Surety of the Covenant. Being asked again how he did, he (pausing a while) said, *the same question* It's thy Mouth, (looking upwards) that hath pronounced the Sentence, because it's thy Mouth that hath promised the Blessing. Here he broke forth, as on the Lord's day, with many short Sentences, such as these; *of* Blessing, Glory, Honour, and Praise be to God and the Lamb for ever and ever. Sin is dreadful, but Grace triumphs, through Jesus Christ. Lord be with me in my last Conflicts, and leave me not. O let me have an abundant Entrance into Glory, to sing thy Praise.

Many of the Church standing in order for going, he said, I thank you (looking on a Brother) and all the Brethren and Sisters, especially those who have shewn so much Kindness to me, in visiting me in my Illness; and I wish they had been more. The Lord pour out his Spirit upon you, and the whole Church. And he prayed for them, but his Voice was so low he could not be understood, but concluded, as if he should see them no more: Then with a lifted up Voice, he spake the Blessing as follows; *of* The Grace of our Lord Jesus Christ, the Love of God the Father, the sweet and comfortable Fellowship

of

## 39

*of the Holy Ghost, be with you all, evermore,  
Amen.*

*Tuesday 15, the Day he died.* He talked at times, but so low he could not be understood, only he was heard to say, *More Faith and Patience*; for he hop'd and expected the last Night that he should not live till Morning.

Thus, there fell a great Man in *Israel*:  
One to whom the Lord imparted much of his  
Mind, and whom the Lord made eminently  
useful in his Work. O what a Spirit was  
there found on him! What Light, what  
Zeal, what Faith and Faithfulness was found  
in him! How did God lead him to honour  
Father, Son, and Spirit; and to debase the  
Creature, and stain the Glory of all Flesh!  
O that God would pour down a double Por-  
tion of the Spirit, that was upon him, on his  
Servants which are left behind! even so,  
*Amen.*

*F I N I S.*

